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ABSTRACT

This paper argues that leadership in higher education should be open to a female leadership model expressed in an Eastern "Tantric" model. Suggesting that a male leadership model that oppresses and excludes women has been in effect for the past millennium, the proposed Tantric proposition is a step toward a shared model of leadership which will be seen as synergistic rather than separatist. The use of Eastern philosophy, quantum physics, and extant leadership theories are urged for the development of a new synergistic construct that is interpersonal in concept, and personal in construct. The Tantra is a Buddhist construct requiring that all living things be recognized as having intrinsic self worth. This approach applied to leadership brings a new way of looking at how "leadership" is defined and how we teach it to others. Leadership will involve familiarity with both objective and subjective methodologies focused on transforming outmoded, rigid systems into living, organic processes. Contains 41 references. Includes 8 tantric charts. (JB)

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The Tantric Proposition in Leadership Education: You Make Me Feel Like A Natural Woman

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TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)"

Looking out at the pouring rain, I used to feel so uninspired. And when I knew I had to face another day, Lord, it made me feel so tired. Before the day I met you, life was so unkind; now you're the key to my peace of mind, 'cause you make me feel, you make me feel, you make me feel like a natural woman...
-Aretha Franklin

Goffin, G., King, C., & Wexler, J. A Natural Woman. New York: Atlantic Records. 1967.

When the subject of **leadership** arises, it is most often images of males which come to mind. This **a priori** construct, endemic in the minds of most politicians, religious figures, and media specialists frequently engenders a sense of malaise among those of us who are women as well as leaders. Looking out through the glass window which separates women from attaining positions in organizations for which we have been trained (Hewlitt, 1984); looking up at the glass ceiling which prevents women from reaching top-level positions within the organizations which employ them (Rosener, 1990); these "looking glass" experiences do not inspire women to do more than touch the transparent surface which separates them from attaining leadership positions within their organizations. Yet, if we begin to look in the mirror, rather than through clear glass, we may see someone wearing the face of a new leadership model as it will

appear in the near future. More importantly, we will begin to see our own reflections emerge in the process of leadership study.

"Blessed Art Thou O Lord our God, King of the Universe, Who has not made me a woman." Talmudic prayer for men.

In looking at criteria which have been used in past millenia to identify leadership traits, it is important to recognize that the traditional male model which uses the militaristic hierarchical structure (the so called command-control construct of leadership) was first recognized among people who also identified their diety as being male (Eisler, 1987). Endowed with a system of rewards and punishments congruent with the expectations of the priests of the diety who annointed military leaders and monarchs (Reuther, 1985), women could not become leaders because they were not eligible to become priests of the male diety (Starhawk, 1982). In decreeing that womens' spirits were found to be lacking in moral strength necessary for purposes of religious training and military conquest, women were left out of the formal leadership equation. Due to their physical nature, women were thought to be weak, emotional, sensual, intuitive, and too subjective to possess leadership skills (Stone, 1976).

Blood not shed in battle was seen as a metaphor for uncleanliness in body, mind, and spirit (Daly, 1973); a characteristic common to females of reproductive age. Thus, leader men were identified by their lack of female characteristics, making leadership of the group a **male** property. The circle of inner power which created leaders from chosen men within the circle, set in motion a process for making women strong believers and followers of whichever man offered her protection through a formal contract recognizing her property and children as belonging to him (Phillips, 1984). Fathers, husbands, and sons were given dominion over the women they chose to protect, as they had over livestock and all other property, in an effort to control their chosen females.

As family units became increasingly small and isolated, women were cut-off from establishing networks of support for ideas not espoused by the priests of the male diety. The ancient religion of the Fertile Goddess was replaced by a new Warrior God, one who lived in the minds of men and required total obedience and sacrifice as a demonstration of faith and belief (Starhawk, 1982). A lack of leader women denied any kind of model for women living under this regime. Thus, women became followers.

But I suffer not a woman to teach. I Timothy 2:12

While women have been recent participants in higher education only since the middle of the 19th century C.E., there was a time when women were educated along with men in the great civilizations past (Eisler, 1987). Hypatia, the great Neo-Platonist philosopher, mathematician, and scholar taught at the great library at Alexandria, in the 5th century C.E. However, her murder by fanatical Christian monks signaled the beginning of womens' exclusion from the formal learning process (Chicago, 1979). Moreover, when women were removed from the learning process, their leadership skills were likewise extinguished. Where once women were priests, monarchs, and educators, now there were only men in these positions. The goddess of the "belly" was displaced by the god of the "head" (Paglia, 1990). Now, thinking, learning, and teaching would be for men only.

Long centuries passed into the Dark Ages; women were put to death in many European countries during the Inquisition if they were seen reading, engaging in dialectics, or espousing beliefs which did not support extant religious beliefs held by the clergy (Armstrong &

Pettigrew, 1990). Belief in a diety other than the one expressed through the church was punishable by death. Witch-hunts sprang up as a means of controlling the ways in which women related to their environment and their perceptions of life. Leadership, the province of men, made women into exemplary followers in an effort to ensure their compliance with church dictates (Starhawk, 1987). Women learned to follow or risked loss of life. The witch trials taught women the importance of having a man to protect you from other men (Kieckhefer, 1976).

And if they will learn anything, let them ask their husbands at home. I Corinthians 14:35

With the advent of Scholasticism in the Middle Ages, the church opened its doors to the secular community of young, wealthy men seeking to become educated at the newly created universities of Europe (van de Bogart, 1977). Women, it was decreed, would not be permitted to study alongside men in these universities because of Biblical injunctions to the contrary (Lea, 1954).

The second-born sons of the wealthy families in Europe were accepted as instructors at the universities, and were paid through their family's endowment of a "chair" to the university. The church clergy developed a

formal curriculum for these men to follow which stressed the process of objective, analytic, and didactic learning, with a strong emphasis on "defending" one's position in an academic argument. Instruction was in Latin--the language known to priests and altar servers--and progression through the curricula (Trivium and Quadrivium) was patterned after the techniques of the Inquisition (used to extract confessions from women accused of witchcraft), with the "three degrees of confession" utilized as a means of eliminating unworthy students from progressing further in their studies.

Today, the halls of academe continue to perpetuate and venerate this model, ignoring the "experiential" component of the learning process as this is still considered to be the domain of women, artists, and others who were originally excluded from the process nearly 1,000 years ago. While the analytical, left-brain (objective) voice of learning is "heard" in the classroom, the experiential, right-brain (subjective) voice is yet to be heard as a viable construct which speaks to a more holistic mode of learning directed toward combining theory and experience (Gilligan, 1982).

Where there is no vision, the people perish. Proverbs 29

Only since the middle of the 19th century C.E. have women and people of color been permitted to study alongside men in the universities of Europe and the United States of America (Beard, 1972). While Latin is no longer spoken as the language of instruction, very little has changed to support a teaching model for the **new** millenium. However, the time is at hand when a new way of "learning" will challenge the **old** ways of "thinking" (Ferguson, 1980).

It is only in the past twenty-five years that universities have admitted women into formal leadership study. Yet, leadership continues to be taught as if it were a syllogistic exercise in dialectics, devoid of any experiential focus which might suggest a feminine presence within the process. Today, most texts still reflect male beliefs regarding the study of leadership theory. Numerous examples of military, religious, and governmental leadership models dominate the pages of these tomes. Contributions to the field of leadership study by women not recognized as "leaders" is considered to be lacking in validity, and women are expected to modify the male model of leadership in order to create a

style which will work for them. Still, the data exists to support the viability of a female model of leadership which can co-exist with the male model currently in use.

In recognizing that a female leadership model may be different from the traditional male model (Helgeson, 1990), one is not seen as being better than the other. The extant male model, which has been the mainstay of most leadership training, is predicated on the need to separate and define, while the female leadership model is born of a need to see leadership as an inclusive rather than exclusive process. It is time for leadership education to recognize the **bold** contributions creative women and men have made throughout history to the art of leadership. It is time to carry this knowledge into the present where it can be validated as a viable construct alongside the extant model currently in use (Cantor & Bernay, 1992). Look, now, to the East, where an old/new "**cosmic dance**" of **Tantric** movement has begun which will take leadership study into the next millenium and beyond!

The Eternal Feminine Draws Us Upward. Goethe

In the past, leadership was seen as a natural experience for women as well as for men. Leadership of the state was not gender specific, only moral in its

form. Governance of the society was shared equally among men as well as women (Eisler, 1987). Both held positions as leaders as well as followers, and leadership was seen as situational; the companion aspect of followership. Indeed, Plato's Republic encouraged the formal training of "philosopher kings" to include the best and brightest men and women in the empire to become leaders of the society (Lavine, 1984).

Today, the nature of leadership access is in a state of flux, along with the politics of a changing society, to include new ways of engaging leadership in order to access power within the society (Starhawk, 1987). The need for "exemplary followers" (Kelley, 1992), and the inclusion of "ethics" and "morals" (Hodgkinson, 1991) is again making its presence known in leadership study, something Plato would be pleased to know. The focus on women's perceptions of these constructs is the subject of much research and commentary by women leaders involved in this nation's political structure (Cantor & Bernay, 1992) where it is assumed that women will begin to restructure the definitions of "leaders" and "followers" (Helgeson, 1990). Moreover, as women enter into the leadership equation, their presence is expected to re-vision

leadership to reflect a new definition of leaders and followers as being less hierarchical and more interactive (Cantor & Bernay, 1992).

Most texts on leadership continue to reflect extant theory, culled from examples of military, religious, and governmental leadership models dominating the pages of training manuals written at a time when women and minorities were non-existant in leadership, but **were** the mainstay of organizational followership. Hence, major contributions to the field of leadership study by women are considered to be lacking in validity, and students are expected to modify extant models of leadership in order to create a system which will work for them. It is now time for leadership education to recognize the unique contributions women have made to the art of leadership (Matthews, 1991), and to carry this knowledge into the present where it can be validated as a viable construct alongside the science of leadership study.

Clearly, it is time for a new construct to be put forward to educate today's leaders for the world of tomorrow. The Tantric proposition is a step toward a shared model of leadership which will be seen as synergistic, rather than separatist. Men in leadership

positions will be encouraged to forego some of their same-sex mentoring and bonding, in favor of working pro-actively with women who are emergent participants in the arenas of leadership in education, industry, and government. Women will be encouraged to bring their more "feeling" approach to leadership into this new model, and to help men learn how they can develop their own sense of experiential leadership without abandoning extant ideologies. By accepting the need to look at constructs from both an objective and subjective perspective, men and women can begin to work more cooperatively to effect change in the way human beings interact with one another, within organizations, and with our environment.

Using Eastern philosophy, quantum physics, and extant leadership theories from which to develop a new construct, it is possible to envision a synergistic leadership model whereby women and men will use their individual beliefs and experiences in order to effect a model interpersonal in concept, and personal in construct.

The Tantric Proposition

Tantra is a Buddhist construct requiring that all living things be recognized as having intrinsic self

worth, and that sentient beings begin to take the journey in this lifetime to find within Self the essence of the life process. The word tantra is derived from the Tibetian and means, "thread of continuity" (Trungpa, 1981). The Hinayana or "narrow path" of Buddhism represents the discipline of the mind. The Mayayana or "wide path" represents the compassion felt toward all life. The vajrayana or "diamond indestructible mind" travels the path where these two converge, representing the balance of the two paths on a journey traveling toward enlightenment (See Figure 1.).

A "tantrika"--one who identifies the five Buddha unfolding principles (See Figure 2.)-- places their identity within the **mandala** (See Figure 3) for purposes of identifying their outer, inner, and secret self, thus initiating a process which leads to empowerment. The creation of a personal mandala, the point of origin for any who would choose to explore tantric philosophy, is considered to be the "fixed point" (Bolen, 1979) whereby each individual journeys inward to explore **Self** as it relates to understanding others.

The four points comprising the mandala represent the directions from which we radiate Self (Campbell, 1974):

--philosophy/pure mind (east)

--language/action (north)

--passion/emotion (west)

--senses/feelings (south)

Manifestations of the outer Self represent our objective activities in the world. The inner Self is the subjective response to our experiences in the world in which we exist. The secret part of the mandala represents that which the Self is in its essence (Welwood, 1990). Tantra can be shocking! in that it constantly threatens to create a sense of dis-ease within us by reminding us that we have not yet arrived at a state of perfection, regardless of how "perfect" we believe we have become. It is only by bringing the outer and inner components into balance, thereby creating a new dimension, that we are able to truly "see" with a clear mind into the true, secret nature of being. Thus, it is a journey into infinity (Yuasa, 1987).

A significant element in tantric philosophy involves the duality of opposites which seeks to become integrated into one entity. The Oriental symbol known as the "Diagram of the Supreme Ultimate" is represented as a circle with one "light" area containing a small "dark"

center flowing into a "dark" area which contains a small "light" center (See Figure 4). Using this symbol to represent the process of shared decision-making, leadership initiatives between men and women can be seen to reach a harmonious state of "being" when the qualities of each is reflected in the absence of the other. Those quadrants of the mandala which deal with the active/yang male process can be found in the areas representing **rational/spiritual** "doing", while areas which express the passive/yin/female are found in the **body/intuition** "being" quadrants of the mandala (See Figure 5).

While in the past, women were told that it was important to hide their "subjective" nature and to cultivate a more "objective" facade (Belenky, et al., 1986) the Tantric Proposition openly challenges both men and women to not deny this component of their personas, but to explore it with a sense of surprise and awe! Indeed, organizations having "tantrikas" in leadership positions may find those organizations becomming more "organic" in their own essence! Tantra is a metaphor for an objective/subjective approach to exploring a new leadership/followership design within Self and Others.

The use of Quantum mechanics (Capra, 1983) creates a

model for exploring the micro and macro aspects of the leadership construct. Using extant leadership theories:

Transformational (Yukl, 1989)

Transactional (Hunt, 1991)

Charismatic (Conger, 1989)

Intuitional (Norris & Achilles, 1988)

as the infrastructure upon which to attribute a valence of **three** along with a mass of **five** from which to derive the two dimensions of leadership and followership (See Figure 6). These components comprise the mandala which becomes a balance of complimentary properties associated with both **Yin** and **Yang** (See Figure 7), and gives rise to the mandala of corresponding properties (See Figure 8) where the two "opposites" meet to become a tantric **one**.

The Tantric Proposition in Leadership Education is a new way of looking at how we define the word "leadership" and "followership" as well as how we teach these constructs to others. Leaders will need to become familiar with both an objective and subjective methodology focused on transforming outmoded, rigid systems into living, organ-ic processes. Leadership must be seen as both exclusive product, and inclusive process.

As we approach the new millenium it is important to

reassess where leadership has been, and in what direction it needs to be moving. Now is the time for women to embrace leadership and to see themselves as a valued component within the leadership equation. In seeing itself as a "natural woman", leadership will begin to feel more alive than it has in millenia!

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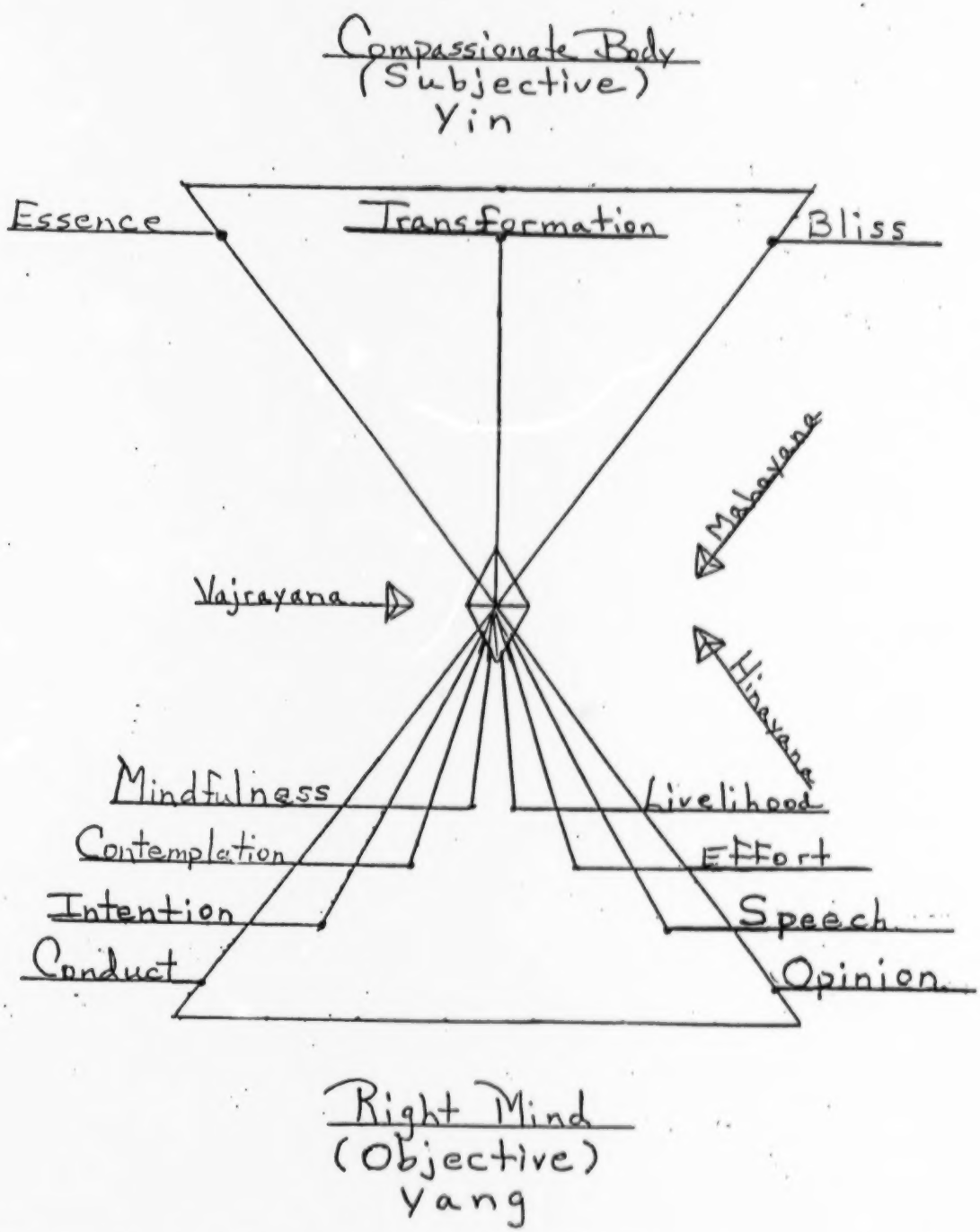

Figure 1. The Three Paths of Buddhist Philosophy.

The five Buddha "unfolding" principles are as follows (Trungpa, 1981):

PRINCIPLE	Vajra	Ratna	Padma	Karma
ELEMENT	Water	Earth	Fire	Air
DIRECTION	East	South	West	North
COLOR	Blue	Yellow	Red	Green
MEANING	Sharp	Expand	Passion	Action
SYMBOL	Diamond Scepter	Fallen Tree	Lotus Flower	Ringing Bell

The fifth Buddha principle is white and without form; the void. Tantra, itself, is divided into a "higher" and "lower" level, each containing three paths. Thus, there exist nine paths to reach abhisheka or "empowerment":

(1) Hinayana (Narrow Way)	(2) Mahayana (Open Highway)	(3) Vajrayana (Diamond Mind)
Lower Tantra		
(1) Kriyayoga (To do; action)	(2) Upayoga (Chaos)	(3) Yoga (To join together)
Higher Tantra		
(1) Mahayoga (Great; large)	(2) Anuyoga (Pattern)	(3) Atiyoga (Pinnacle)

Figure 2. The Five Buddha Unfolding Principles.

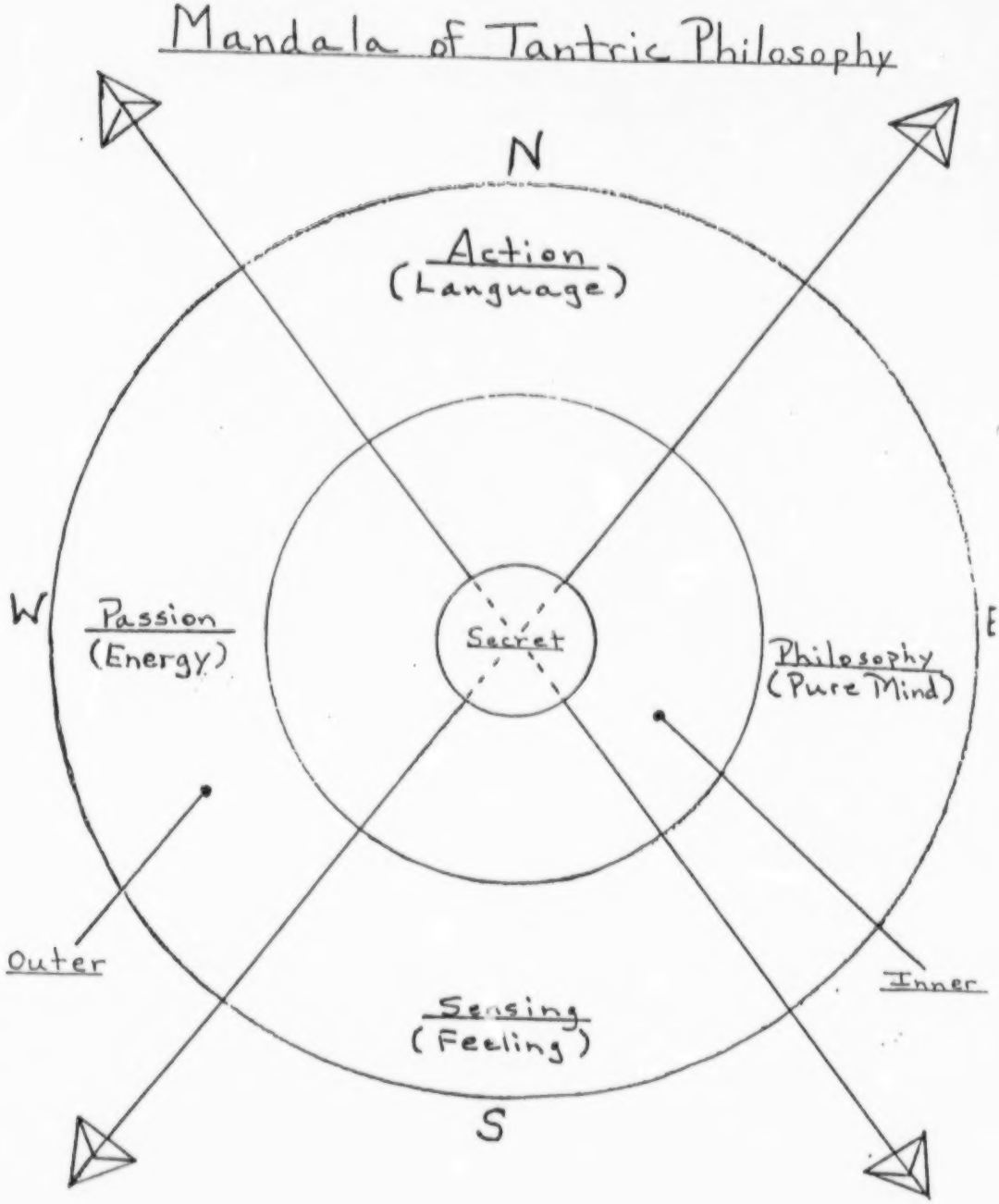

Figure 3. Mandala of Tantric Philosophy.

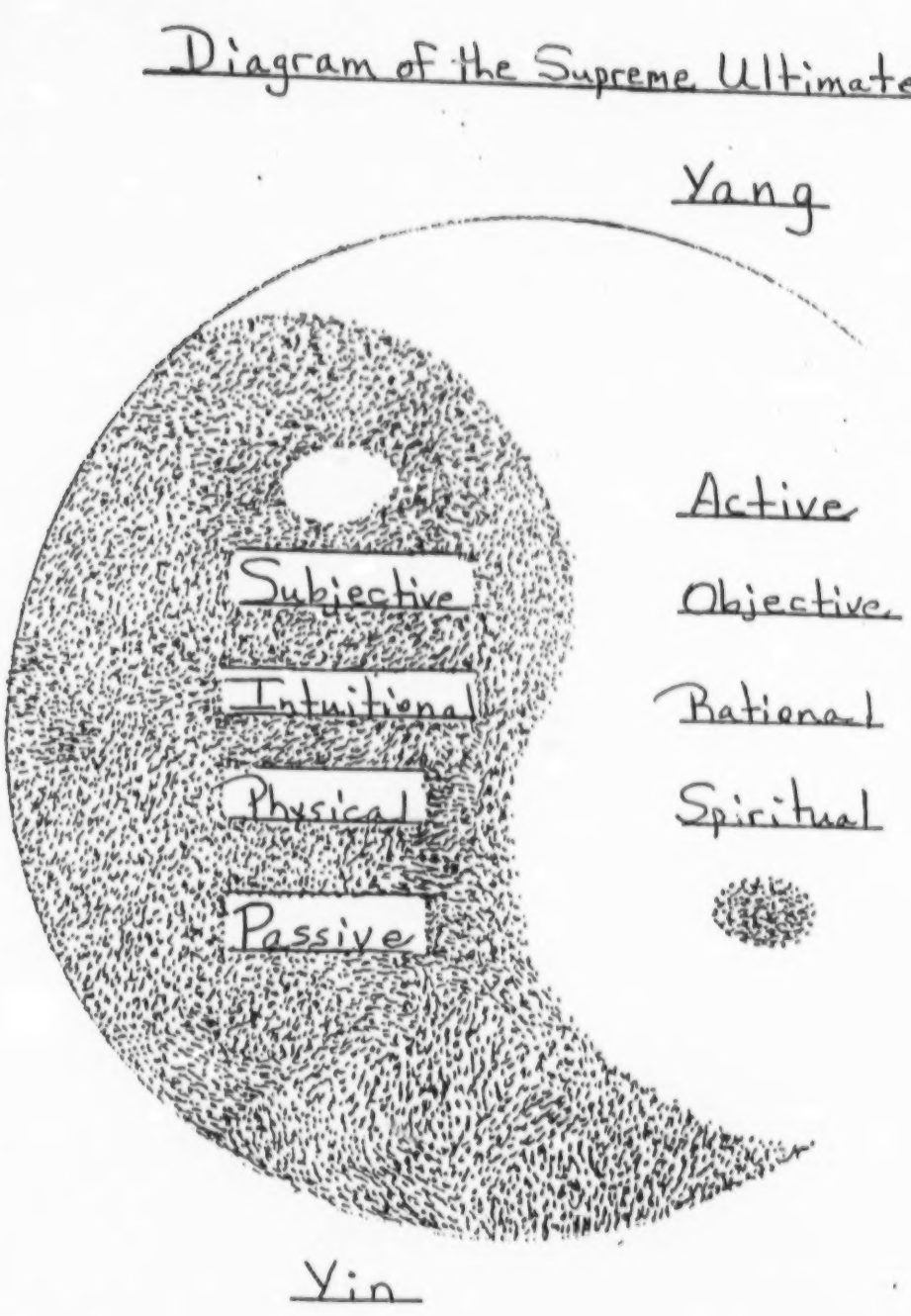

Figure 4. Diagram of the Supreme Ultimate.

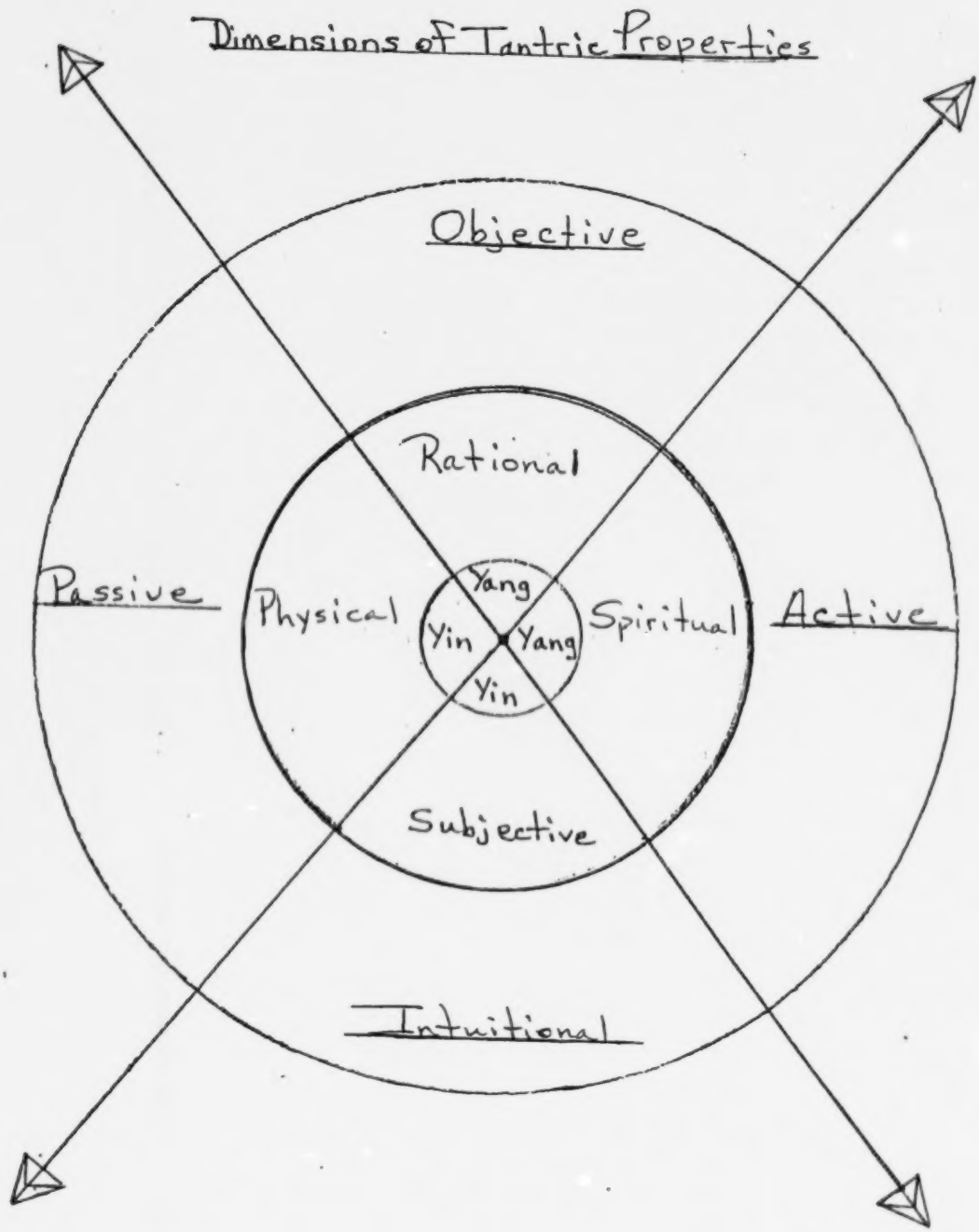

Figure 5. Mandala of Tantric Properties.

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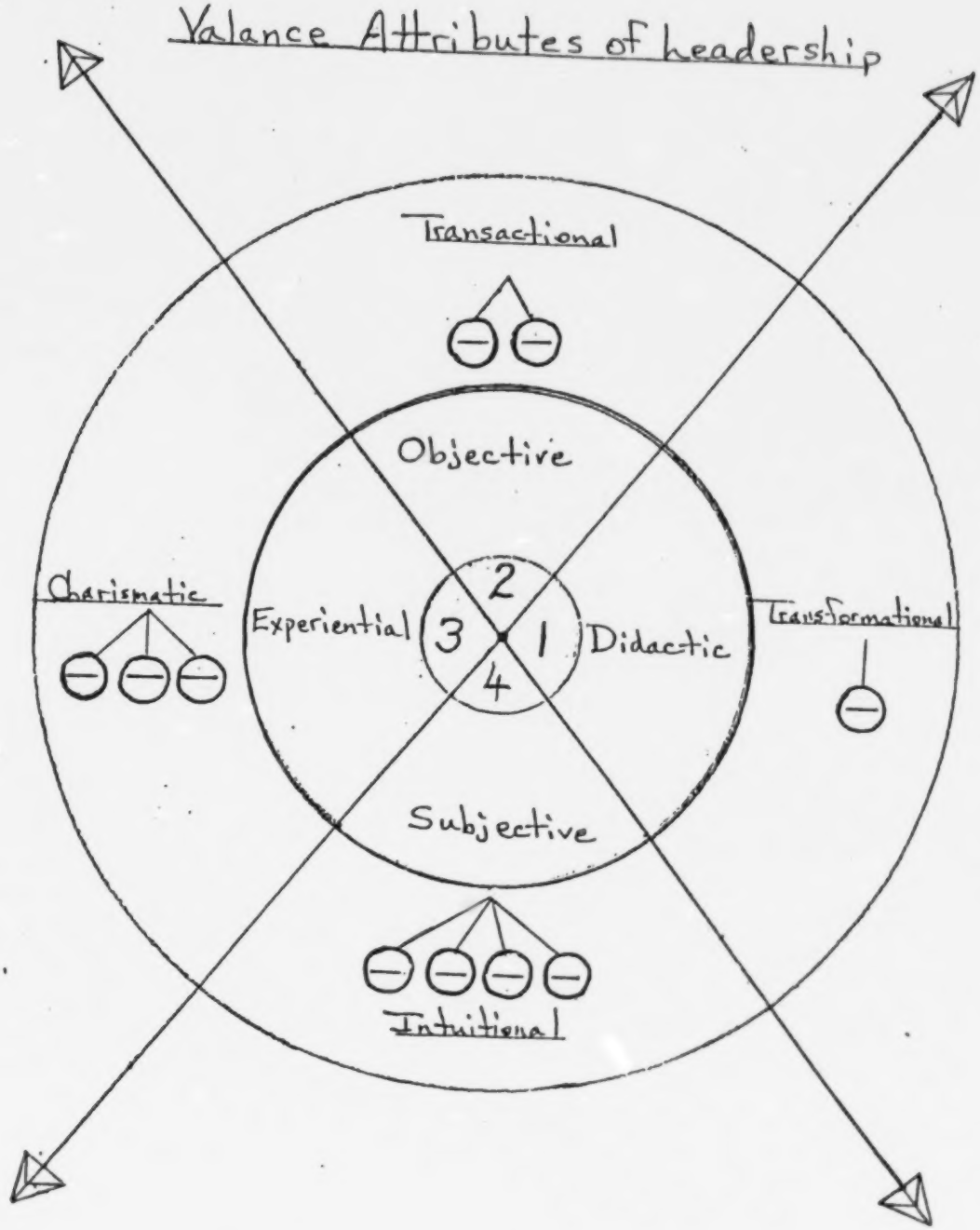

Figure 6. Mass and Valence of Leadership Attributes.

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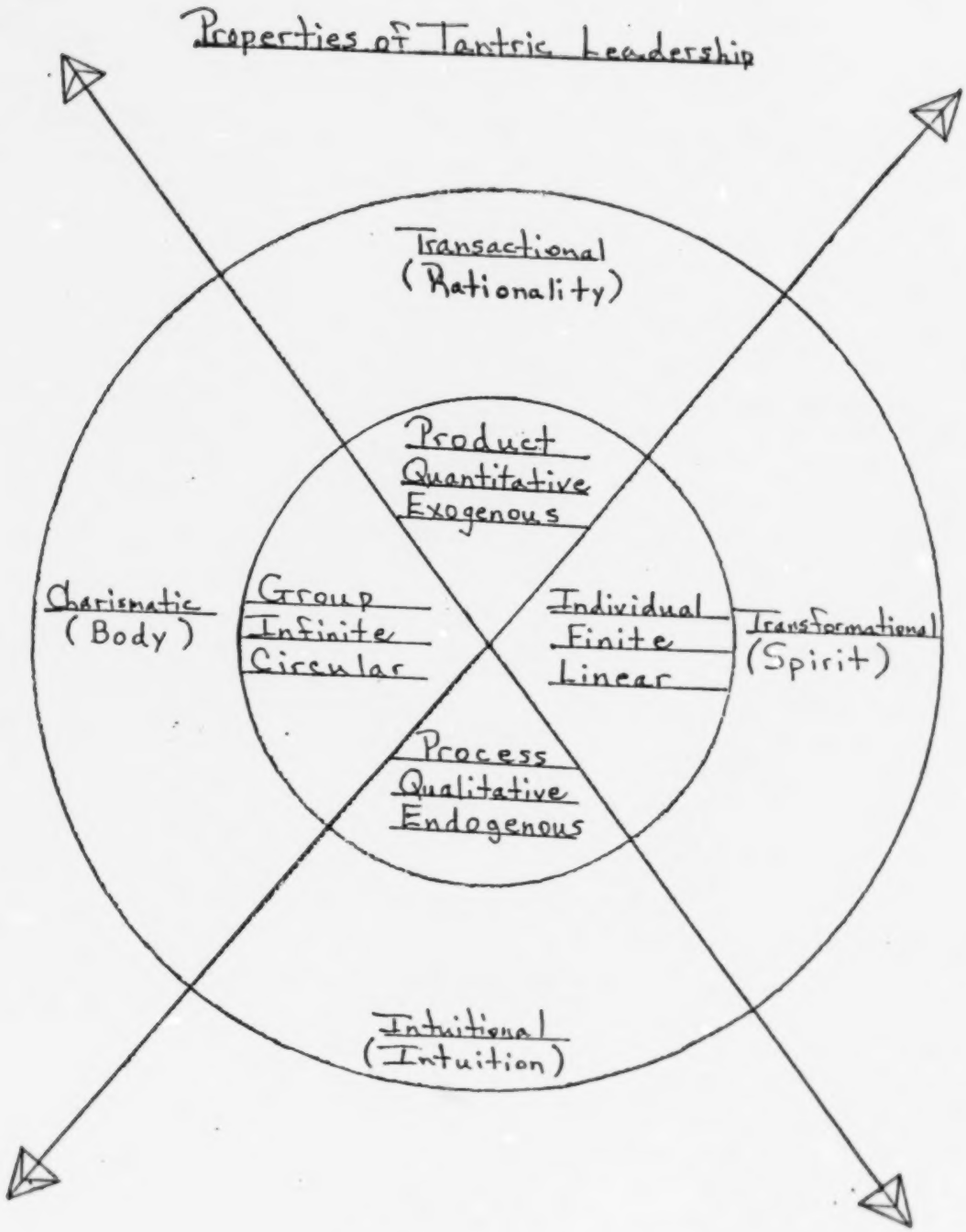

Figure 7. Tantric Model of Complimentary Properties.

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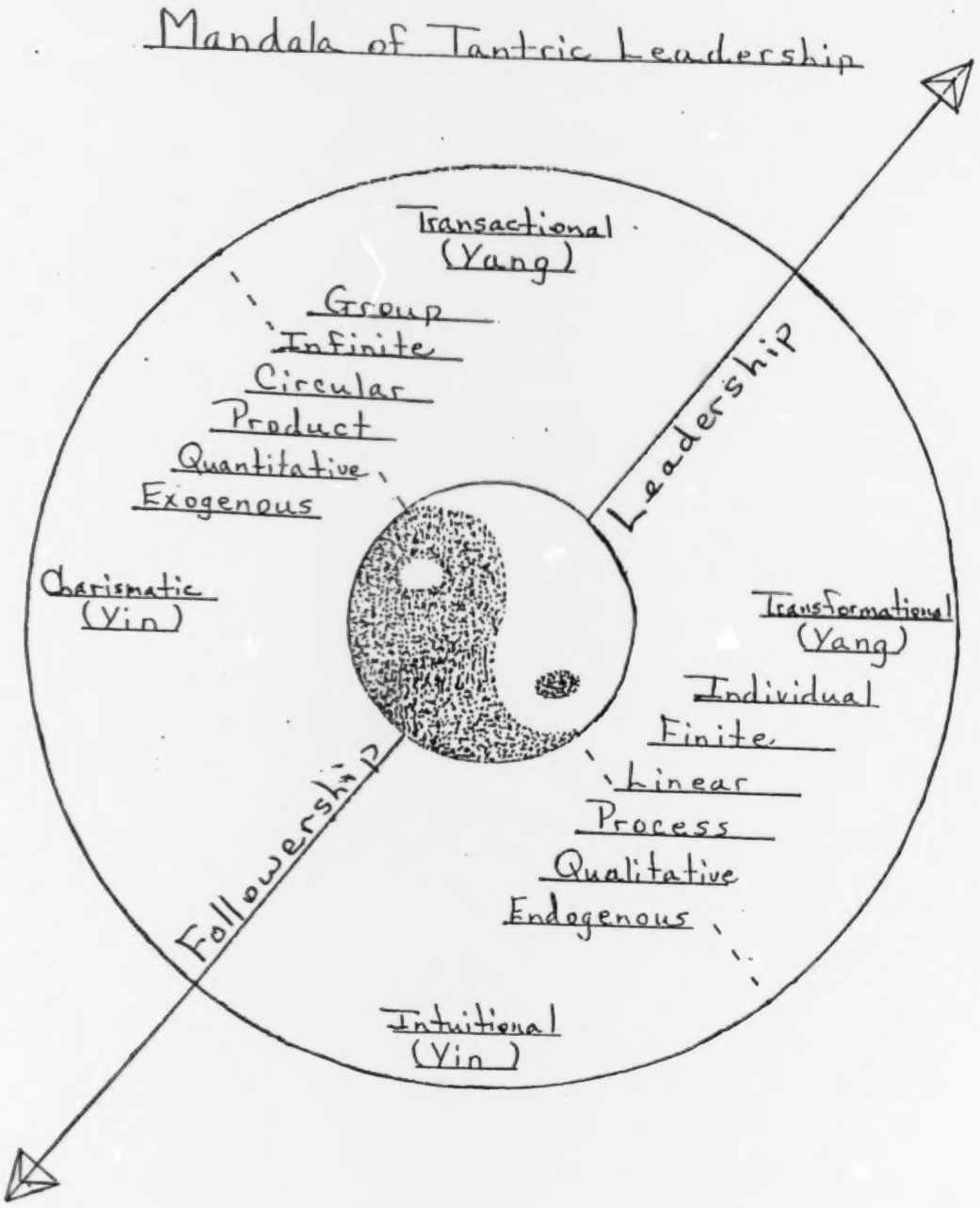

Figure 8. Tantric Model of Corresponding Properties.

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